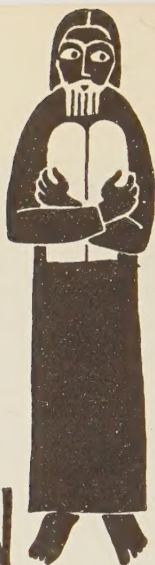


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BONNELL
SPENCER-OHC
THE
TRANSFIGURATION



AS CHRIST was praying on the mount, 'the fashion of His countenance was altered, and His raiment was white and glistening' (Luke 9:29). Whence comes this glory that was thus momentarily manifested? It has sometimes been suggested that Christ's divinity was allowed to shine through His humanity in order to demonstrate His uniqueness as God made man. This, however, is a mistake. Our common humanity itself was created to be the image of God, a clear mirror reflecting His glory. In us sinners the image is defaced, the mirror clouded. The glory is not reflected. But in Christ our human nature is restored to its pristine integrity. In that nature Christ lived in perfect obedience to the Father. Hence He was at all times the 'express image' of God. Had men seen Him as He truly was, all through His life the glory revealed on the mount would have been visible.

Christ did not so appear to His contemporaries because sin blinded their eyes to His true nature. 'The Light shineth in darkness; and the darkness comprehended it not . . . He came unto His own, and His own received Him not.' Before sinners could behold His glory, full of grace and truth, something had to be done to pierce the veil which sin had placed between their eyes and God.

To accomplish this Christ had come. The Transfiguration revealed to chosen witnesses, not only Christ's inherent glory, but also the means by which



He would incorporate sinners into it. We are told that 'there talked with Him two men, which were Moses and Elias.' They represent the Law and the prophets, the two basic elements of the Old Testament preparation for the redemption which was to be fulfilled in Christ. They 'spake of His decease which He should accomplish at Jerusalem.' So reads our English Bible. But the Greek word translated 'decease' is 'exodus.' It is a pity it was not so rendered. For exodus reminds us of the rescuing of the Israelites from the bondage of Egypt. The use of the word here emphasizes that the purpose of Calvary was to rescue fallen man from the bondage of sin and death. Christ's converse with Moses and Elias on the mount was His affirmation of His intention so to do.

But the Transfiguration episode does not end here; nor does it end with Peter's mistaken suggestion that the witnesses abide with Christ on the mount and leave the work of Calvary unaccomplished. 'There came a cloud and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is My beloved Son: hear Him.' The failure to give this occurrence its full weight has obscured for us the deepest meaning of the Transfiguration.

The cloud is the Shekina, the Presence of the Glory of God. This cloud keeps recurring in Scripture. It is found on Mount Sinai; it rests on the tabernacle in the wilderness; it abode in the holy of holies of the first temple. But when the temple was rebuilt after the exile in Babylon, the Shekina was not believed to be present in it; the rabbis taught that it would return only at the coming of the Messiah. This prophecy was first fulfilled when the cloud enveloped Christ and the disciples on the mount.

Into this same cloud Christ is taken up at the Ascension: 'and a cloud received Him out of their sight.' The Transfiguration then is an anticipation of the Ascension. And just as the entrance of the Risen Christ into the Shekina when He ascended indicates the Father's acceptance of His Sacrifice, so on the mount it must have the same meaning. This is very significant. Christ's Sacrifice is accepted by the Father before the suffering and death on Calvary had actually taken place. Our Lord was willing, yes, eager to undergo

them in obedience to the Father's will, for the redemption of the world. A few verses later we read: 'When the time was come that He should be received up, He steadfastly set His face to go to Jerusalem' (Luke 9:51). They were fully determined upon, and for that determination to be realized the Cross had to be endured. But the Transfiguration shows that not the physical agony and death but the determination, the obedience was the oblation acceptable to the Father.

This helps us distinguish between two aspects of the work of Christ, the Godward oblation and the manward redemption. To begin with the latter, redemption means forgiveness offered and accepted. Forgiveness always involves the bearing of the pain of the sin by both the injured party and the injurer. I insult my friend in a way that hurts him deeply. If he is to forgive, he must, although he feels the insult to the full and recognizes both its injustice and its malice, nevertheless offer me a loving reconciliation.

God did just this in Christ's human nature on Calvary. He let man condemn Him as a criminal and put Him to one of the cruelest deaths that has been devised to express the rejection of a fellow-man. Sin, every sin, is a rejection of God; that is its essential nature. On Calvary man expressed and God accepted that rejection in the crassest physical terms. And when man had done his worst, God speaking through Christ's human

nature at the moment it was wracked with pain cried, 'Father forgive them for they know not what they do.'

But reconciliation must not only be offered; it must also be accepted. This means I must bear the consequences of my sin. I must face up squarely to the malicious injury I have inflicted on my friend. There can be no reconciliation as long as I try to deny the insult or pretend I did not hurt him. Nor can I compensate for it by lavishing compliments. I must admit it and repudiate it by a sincere apology. I must come to him as I am—one who has rejected his love, who has done all in his power to destroy the friendship. I must accept the fact that, as far as anything I can do about it goes, the friendship has been killed. My apology must be the full and penitential bearing of the responsibility for the insult and its consequences.

Between men it is enough that this be expressed in words, accompanied by such acts as show their reality. But with God this bearing of the consequences of sin must be fully real in order to preserve the integrity of man's power of self-determination. We must have that power if we are to be capable of love, if we are free to give ourselves back to God who has created us. Real self-determination demands that a person receive what he has determined upon. Not to allow a free person to take the consequences of his choice is to deprive him of his freedom, to treat him as ir-

insible, to destroy his capacity
ove. So when man rejects God,
must be allowed to lose God.
ce God is the only Source of
n's life and joy, the result is
eering and death. This is what
n asks for when he sins. To re-
the integrity of his power of
determination, he must be
d responsible, he must get the
sequences he has chosen.

gain Christ as man did this on
vary. God 'made Him to be
for us, who knew no sin' (II
5:21). He bore its conse-
quences to the full: suffering,
th, even the sense of the loss
God: 'My God, My God, why
Thou forsaken Me?' He bore
n as man, so in Him man took
consequences. But since in
list they were borne as an act
obedience, this was the perfect
radiation of the rejection of
d's will that sin involved. It is
n's real apology to God.

reconciliation is achieved when
sincerity of the forgiveness
the apology are mutually
epted. On Calvary there can
no doubt that God has totally
ne the rejection of human sin
that man in Christ has taken
full consequences. Hence in
rist God and man are recon-
d. Once a reconciliation has
en achieved, any harking back
it poisons it. He who forgives
es not want to be constantly
eted by groveling apologies
the forgiven offense. He who
orgiven must not be repeated-
reminded of his debt. Reitera-
n on either side destroys the
, the reality of the reconcilia-
n.

Hence the manward aspect of
Christ's work on Calvary was ac-
complished once for all. Any sug-
gestion that God, having once
borne the rejection of human sin
to the full, needs further propitia-
tion by a renewal or even a re-
minder of Calvary questions the
reality of the forgiveness He there
manifested. Any suggestion that
man must make further expiation
denies that Christ made full satis-
faction for the sins of the whole
world. On Calvary the reconcilia-
tion of God and man is an ac-
complished fact: 'It is finished.'

The reconciliation has, of
course, to be applied to every
sinner. This is done by the once
for all Sacrament of Baptism, by
which we die to sin and are
reborn into the reconciled and
redeemed manhood of Christ. To
the extent that we allow Christ
to make real in us the gift con-
ferred in Baptism we are raised
from sin to newness of life. It is
true, alas, that after Baptism we
are constantly falling away. If
our sin seriously impairs our in-
corporation in Christ, He has pro-
vided the Sacrament of Penance
to re-instate us. For lesser un-
faithfulness we must repent and
return. We do this chiefly by a
humble reception of Holy Com-
munion, letting Christ once more
consecrate us into Himself, that
'we may dwell in Him, and He
in us.'

This manward aspect of Christ's
work is all important to us. With-
out it we could not be incorpor-
ated into Christ. It is not, how-
ever, an end in itself. It is the
necessary preliminary to our par-

icipation in the far more important Godward aspect of Christ's work, His eternal oblation of Himself to the Father, which at the Transfiguration was declared in itself before it had been offered on Calvary in a form that included sinners into it. This puts the Cross in its true perspective. 'By His own Blood,' that is, by Christ's death as the sinner's Representative, 'He entered in once into the Holy Place, having obtained (note the tense) eternal redemption for us' (Heb. 9:12). When the redemption is applied to us in Baptism, we are not to linger on the threshold, but we are to 'draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water' (Heb. 10:23). We who are baptized are to go on in Christ to offer His sacrifice, which He made throughout His life on earth and which He eternally presents in heaven.

This Sacrifice is His perfect and constant obedience to the Father's will, 'obedient unto death, even the death of the Cross.' For in heaven He is the risen and triumphant Lamb standing 'as It had been slain!' (Rev. 4:6). It is the perfect union of love. For 'this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God' (Heb. 10:12). The symbolism here is the meal that always concludes a peace-offering, in which God and the worshipper feast together on the sacrifice. Christ, who is our Peace, is portrayed as presiding at the

eternal messianic banquet at which His Sacrifice is consummated. Above all it is the homage of worship, praise and thanksgiving which Adam was created to render, and which has been perfectly offered in the Second Adam, Christ.

The Eucharist is the meal Christ has provided by which the Church on earth can participate in the Godward aspect of His Sacrifice. If we would enter fully into its significance, this must always be uppermost in our minds as we celebrate it. We approach the Eucharist, to be sure, in humble penitence for our post-baptismal sins, a penitence the deeper as we see them in the light of Calvary. We draw near in faith though we have been redeemed, our hearts overflowing with gratitude to Christ for our incorporation into Him which He has effected at so great a cost. But we come not just to thank Him. We come to participate in the Godward aspect of His work. We offer ourselves to Him to be reconsecrated as members of His Body that in Him we may be 'a reasonable, holy, and living sacrifice' to the Father. We let Him offer through us man's one perfect oblation of praise and thanksgiving. Thereby we experience at least for the moment the consummation of our creation; we are the redeemed in our Redeemer anticipating in loving worship that perfect union with our Creator which it is our baptismal rebirthright to enjoy forever in Christ in heaven.

STUDENT REVOLUTION

By the Rt. Rev. John C. S. Daly, Bishop of Korea

IN EASTER Week this year Korea had a revolution. It was remarkable in that it was brought about by students who had no wise political programme, but were simply fired by righteous indignation. They had seen that corruption and oppression were rotting and strangling their nation. Adults seemed too weary or disillusioned to take any action. The Church had given no challenge and a great number of the nation's leaders called themselves Christians. The hated regime had the sucking of billions of dollars from powerful foreign sources. The young were ashamed as they looked around them and in near despair as they looked to the future. Then suddenly, spontaneously they marched off to see their President and demand reforms.

These young people had from their earliest school days been drilled to take part in demonstrations. On dozens of occasions we have seen them during the last few years in their thousands, carrying banners and shouting slogans, as they marched in mass formation through the city streets on some government inspired demonstration. On Easter Tuesday they staged their own demonstration.

The superb courage of the students and their amazing discipline and restraint won for them the support of the whole country and the sympathy of the world. The police tried to stop their way; but they surged through barbed wire, they ignored

the fire hoses and tear gas, and when those in front were mowed down by bullets they linked arms and continued towards their goal. They proved persistent, they refused to be put off with vague promises, and after a few days they obtained far more than they had demanded. Then when the armed police had fled, it was the students who restored order; and, going round in small groups, persuaded the populace to go to their homes and to their offices. The students controlled the traffic and they swept the city streets. When the police eventually emerged, the students sat with them in their burnt-out police posts and supported them as they began to regain authority. Martial law had been proclaimed but the army had been welcomed by the students as many of them were their own brothers and cousins, and the soldiers had remained throughout in the background.

The students had staged a demonstration and to their surprise within a week they had brought about a revolution. The old regime has been swept away, a new constitution is being written and free elections will soon take place. But the students are back at their studies.

Over half the twenty-four million population of South Korea is under the age of twenty. Hundreds of thousands of those in the twenties are attending one of the eighteen universities. They are idealistic and thoughtful, cultured and intelligent

young people. Before the revolution they seemed in despair for their country and without hope; they now dare to hope but they are bewildered.

It is against this background and in the belief that Christ alone can satisfy the longings of these glorious young people that the Anglican Church has opened the first University Center in Korea. It is called S. Bede's House. The foundation stone was laid by the Archbishop of Canterbury during his visit in 1959: a large part of the funds needed have come from the Woman's Auxiliary of the Episcopal Church in America. The House was opened on the Saturday before Whitsunday 1960, and the Bishop of the Diocese celebrated Holy Communion in the Chapel on the Feast.

S. Bede's House is a serious attempt to make Christ known to the future leaders of Korea. Many students, if you ask them about their religion, will tell you that they have no religion but that they are seeking. We hope to help them in their search. Their love for their country is intense and their concern is very deep. We hope to make Christ known as their country's Saviour as well as their own. They are beginning to wrestle with many social problems and we want to teach the Christian Social Gospel. Above all we want Christian and non-Christian students to meet and study together their many personal and social problems and to find in Christ the answer to their bewilderment.

The timing for the opening of S. Bede's House seemed providential. Its location also is perfectly situated. The front opens onto a wide boulevard which runs through the centre of the Seoul National Univer-

sity. All around are the buildings where twelve thousand students gather every day. Looking up the avenue of plane trees you can see a little more than a mile away, the Buddhist University on its fine hill site; and in the other direction, close by, is the five hundred year old Confucian University.

S. Bede's House is a noble building of modern design and very well built. It has been carefully planned for its purpose. Inside the front door is the Warden's study. It is an office, but it has a homely feel about it and it is large enough for a group to meet in comfort. The Warden is a young English priest who in the last five years has come to know Korea well. He speaks the language with unusual fluency and accuracy and he already has many contacts and friendships among the intelligensia.

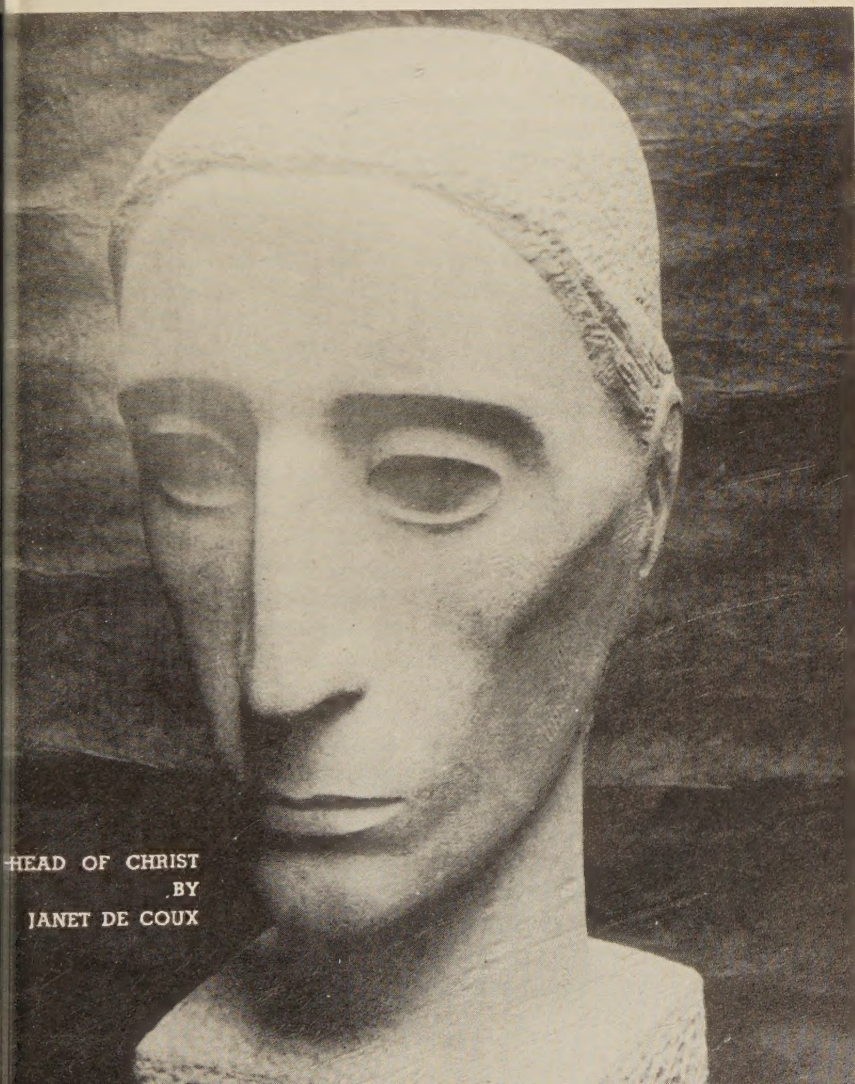
On the ground floor there is also a library of Christian books in Korean, English and other languages. There is a small book stall. There is a lounge which is gay, a kitchen and a snug coffee room. At the foot of the stairs is a very decent men's lavatory. Running the whole length of the floor above is a finely proportioned hall where lectures and seminars, concerts, play readings and less high-brow club activities will take place. The ladies can powder their noses conveniently on this floor. On top of the building is a spacious roof garden with a magnificent view. It is said that from there no less than seventeen places of education can be seen.

The vital centre and the magnet of S. Bede's House is the Chapel. It is upstairs so that it shall obtrude on none; but those who have come to know Christ on the floors below as

Friend and Guide may learn to
ship Him here as their God. The
pel also serves as a parish church
those Anglicans who live in this
of the city. A great advantage of
arrangement is that the under-
uate seeker can meet in the
pel the mature Church, the full
owship of the Body of Christ.
re is a gallery and with it the full
ing capacity of the chapel is 175.
ding off the gallery is the Blessed

Sacrament Chapel where the Holy
Eucharist is offered daily.

The Chapel of S. Bede's House,
which is not yet fully furnished, is a
memorial to Episcopalians who gave
their lives fighting in the U. S. Forces
during the Korean war. May their
souls rest in peace: and may they be
permitted to pray for our University
Centre and to praise God as they see
Korean youngsters entering the
Kingdom of God.



HEAD OF CHRIST
BY
JANET DE COUX

PRAYER IN THE EARLY CHURCH

I. ST. IRENAEUS

by Sister Elspeth of All Saints

WE MAY surely take it for granted that all who read a magazine like this are familiar with the old saying, 'The blood of the martyrs is the seed of the Church.' It has been proved true over and over again. But many of us have very hazy ideas about the history of those centuries to which we give the name 'The age of Persecution;' except for a few names and stories learnt in our Church Schools. Have we ever wondered what inner resources the martyrs had to hold them up under such terrible tests of endurance?

It was of course a miracle of grace — God's will that His Church should be founded: but He rarely works such miracles except through human agencies. One key to the amazing spread of the Gospel in the first three centuries was certainly the high quality of the apostolic leaders and their first disciples; their **intense personal devotion** to our Lord Jesus Christ and their utter dependence on the Holy Spirit. As to their methods — they were the same as those of missionaries in all ages. We find in the Epistles of the New Testament fragments of early hymns composed to keep the faith alive in the hearts of learned and unlearned: for instance, the baptismal hymn, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee Light;' in Eph. 5:14; or the stirring martyr hymn in II Tim. 2:11, 'If we died with Him we shall also live with Him: If we endure, we shall also reign with Him:

if we deny Him, He will also deny us if we are faithless, He abideth faithful — He cannot deny Himself

But this is not all. Implicit in all the Epistles, but most in those of St. Paul and St. Peter, we find constant reminders that there is not only a death to be faced, but a life to be lived — a Christian way of life. We see the eagerness of the apostle to awaken in his friends a longing to please God, to live for and with Him, to die daily to self and to sin. Especially St. Paul prays for his converts that they may have 'wisdom in the knowledge of God;' that 'their eyes may be enlightened;' that they may 'know the length and breadth and depth and height of the love of Christ.' And as for St. John, one sentence echoes all through his first Epistle — 'We in Him; He in us.'

It was the original plan of these essays to show how the prayer-life of the Early Church grew out of the age-old need of man to know the true relationship between God and the human soul. A little amateur reading shows how the development of the holy art of prayer and worship began in North Africa and passed through Egypt, Palestine and Syria to Asia Minor, reaching its highest point among the great Cappadocian defenders of the faith. But then we suddenly realized that we had not really begun at the beginning. Ahead of all those great names stands one of the earliest of the Fathers — St. Irenaeus of Lyons in Gaul.

The study of this saint has become popular lately, but we still know about him. The first mention of him is in Eusebius, about a hundred years after his death. Asiatic by speaking and writing in Greek, he spent his youth in that part of the Minor where the memory of St. John was held in special honor. He was St. Polycarp and had perhaps many other men who knew St. John. He speaks as if he had no doubt about the authorship of the three books commonly ascribed to St. John. And the first mention of his name was in a letter written to Bishop Victor of Rome, who had been making himself very unpleasant to the bishops of Asia because they did not keep Easter on the same day as he did. St. Irenaeus did not go into the argument, but he did tell Victor that he had no right to excommunicate bishops out of his own province; and also suggested that in questions like this the rule of charity should be observed — as it had been hitherto."

We do not know when or why Irenaeus went to Gaul: but he had lived there some time when that terrible persecution broke out, about 177 A.D., when for the first time Christians were tortured to death in the amphitheater of a great provincial city. The aged bishop, St. Pothinus, died in prison; and after his death the Christians of the city feared that Irenaeus might take his place; so he must have been already old and honored. From this time his ministerial work must have been very strenuous, but we know no details until his death in 202. Although the Church reckons him a martyr, we are not sure even about this. He is best known by his voluminous

treatise 'Against Heresies.' We need not discuss here what these heresies were. They still had followers up to the fourteenth century and later — in some form they exist still. It is hard for us to see why they were such a danger to the Church; but all the leading theologians thought they were and set a very high value on the work of Irenaeus. You have to read the chapter-headings to understand what he is aiming at: and he certainly has an amazing knowledge of Holy Scripture, Old Testament and New. However, at the end of his Third Book he pauses, and says that henceforward he will only quote our Lord Himself. The atmosphere of the book changes and he gives us a lot of good Catholic teaching, which is often quoted in our books of theology. (In his last books, 'The Form of a Servant,' Fr. Lionel Thornton, C. R., has made much use of the work of Irenaeus.) And at last, in Book 4, Chapter 20, he gives you the reward of your labors. It is quoted here in his own words, except for repetitions (of which he is very fond). You will see what a wonderful foundation he lays for all Christian prayer, and indeed for what the desert fathers were soon to call 'contemplation.'

"The Word of God, foretelling from the beginning that God should be seen by men and hold converse with them upon earth; causing us to serve Him in holiness and righteousness all our days, in order that man, having embraced the Spirit of God, might pass into the glory of the Father. In respect of His greatness and glory "no man shall see God and live." But in regard to His love and kindness He grants even this to men, that is, to see God, as the prophets did predict.



For man does not see God by his own powers; but when He pleases He is seen by men, by whom He wills, and when He wills and as He wills. — The Spirit truly preparing man in the Son of God, and the Son leading him to the Father, while the Father confers upon him eternal life, which comes to every man from the fact of seeing God. For as those who see the light are within the light and partake of its brilliancy, even so those who see God are in God and partake of His splendour. But His splendour gives them life: those therefore who see God do receive life. For as His greatness is past finding out, so also His goodness is beyond expression; by which, having been seen, He bestows life upon those who see Him. It is not

possible to live apart from life; and the means of life is found in fellowship with God; but fellowship with God is to know God and to delight in His goodness. Men therefore shall see God that they may live, being made immortal by that sight.

'And so the Word became the dispenser of the Father's grace for the good of men, revealing God to man and presenting man to God: And He guards the invisibility of the Father, lest at any time men should slight His gifts, and in order that they might always have something to grow towards — so on the other hand in many ways He reveals God to man, lest man altogether falling away from God should cease to be all. For it is for the glory of God that man should live to the fulness of His power; and the life of man consists in the vision of God.

'For if that revelation of God which is by the creature imparts life to all who live on the earth, much more that manifestation of the Father which is by the Word imparts life such as see God.'

This is not an actual lesson in prayer; but it is more. Irenaeus evidently understands seeing and knowing, life and light, in the same way as his master St. John. 'Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.' John 1:51. 'Said not unto thee that if thou believedst thou shouldst see the glory of God?' John 11:40. He knows that the vision is not something far away, which we can only attain in another world; that it is not only an end but a beginning of all life that is worth calling life. It is here and now, waiting for you and for me.

AT THE time our Community came into being there were those who felt that our Mother Foundress was making a mistake in trying to establish a Religious Order in the barren and dry land of the Diocese of Northern Ohio! But she was a soul standing in faith, and her faith was justified. Some of the outstanding characteristics of her foundation, as she foresaw it, made it peculiarly able to take root in a diocese in which the Catholic life of the Church was little known. It required much patience; we did not at once have all that was desired, and prayed for. In time it came to us.

When I convert from Presbyterianism, my decision to enter the Church found a place in Oxford under the influence (among others) of daily attendance at the Prayer Book Offices. Mother had a great love for and loyalty to the Book of Common Prayer. This emphasis, and a greater freedom from minor monastic traditions than is practised in many of our communities, have been from its inception characteristic of our Community. Mother Eva Mary's ideal for us was withdrawal from the world as far as would fit it to be a missionary instrument in God's hands — in the world, but not of it. Mother was full of missionary fervor, and this spirit was impressed upon her community.

My native of Glendale, the small town on the outskirts of Cincinnati, where the Mother House of the community is located, Mother Eva Mary had a strong love for 'the West,' which in her youth included areas as far west as the Mississippi — Cincinnati those days taking pride in being



Community
of the
Transfiguration

called 'the Queen City of the West.' Following her entrance into the Church she became increasingly aware of her vocation to the life of the Counsels during three years of service in an Associate Mission in Omaha, Nebraska, where she was closely associated with two young priests — her brother, the Rev. Paul Matthews, later Bishop of New Jersey, and the Rev. Irving Peake Johnson, later Bishop of Colorado,

both strong advisers and helpers during the formative years of the Community. It was due to their influence and encouragement that she became a foundress and did not enter a Community in the East. For many years either Bishop Matthews or Bishop Johnson were in turn Chaplain General or Visitor of the Community; their love and interest were ours as long as they lived.

Step by step the way was being



de clear to our Mother. In 1896
 en Father Matthews took up work
 St. Luke's Church in Cincinnati,
 e obtained permission from the
 shop of the Diocese, then Bishop
 ncent, to live in a rented house in
 e parish with the definite intention
 forming a Community of Religious
 ing under vows. There others join-
 her, and some children were given
 ome.
 Not yet had our name been chosen.



Mother Eva had had in mind the Sisters of Bethany, but had found that name already appropriated by an existing Community. It was not until the memorable year of 1898 that the name Community of the Transfiguration was determined on. What an inspiring name it has been for Sisters dedicated to the mixed life! In one of her meditations our Mother Foundress wrote: 'The Transfiguration was a great mystic experience of Christ in His Human Nature, and in Him we find the steps of mysticism clearly set forth before us. They are Transfiguration, which no man can see in himself; Vision of the King in His beauty; Audition, hearing the voice of God, that still small voice that speaks to us; Rapture, being caught into the bright enveloping cloud of God's presence; and all ending in Service, dull commonplace duties done not in a commonplace spirit but in the transfigured spirit.'

But the name Bethany has its dear associations. The first house on Freeman Avenue in Cincinnati was Bethany Mission House, giving its name to Bethany Home when its family moved to Glendale in 1898.

We count that year as the founding date of our Community. Not only was it marked by the purchase of the Glendale property and the taking up of residence there but it was on the Feast of the Transfiguration of that year that Sister Eva Mary (as she was then called) and her first companion, Sister Beatrice Martha, were clothed in the habit of the Community as novices, taking temporary vows. The service was held in St. Luke's Church, Bishop Vincent officiating.

If the choice of our name reveals much to us of the inner life of our Mother Foundress, so does her choice of our motto: *Benignitas, Simplicitas, Hilaritas*. She took delight in both and wrote much about both. Hers was a joyous nature. A short quotation from one of her instructions is characteristic of her and, we trust, is still true of her Community: From the beginning our essential note has seemed to be not austerity but happiness, the blessedness of our condition.'

Our habit is blue, and our Community emblem is the Jerusalem Cross in blue and white enamel. Our Rule is modern; it was written and adopted by the Chapter in 1945, superseding the rule adopted in 1893. For the recitation of the Divine Office we use the Cowley Breviary, 'Hours of Prayer,' and the Book of Common Prayer for Morning Prayer and Evening Prayer (in place of Vespers).

Growth was slow, especially at first, but expanding work brought new contacts and more postulants. In 1907 it was still a very small Community, numbering only nine, when Sister Eva and Sister Beatrice spent the fall in England visiting a number of English foundations, a most fruitful experience. As early as 1911, at the invitation of Bishop Leonard, branch work was accepted in Cleveland, St. John's Home, a small home for girls now in Painesville, 30 miles east of Cleveland; and in 1914 missionary work at Wuhu, China, under the old 'Board of Missions' at the invitation of Bishop Huntington. Although some works undertaken in our early years were later re-

linquished, these two are still on our list of Community works. However, since 1948 we have had no control over our St. Lioba's compound in Wuhu and receive news only very occasionally of our Chinese Sisters living there.

Other present works, not including Bethany Home (about which there will be more to say later) are: St. Andrew's Priory in Honolulu, a school for girls founded by the Ascot Priory Sisters in 1867 which we took over in 1918; the parochial school and other parish activities of the Mission of St. Simon of Cyrene, serving the Negro community of Lincoln Heights near Glendale; two works in California, the parochial school of the parish of St. Matthew, San Mateo, and St. Dorothy's Rest, Camp Meeker, a summer camp for children which is also used for a retreat center in the spring and fall; work in Ponce, Puerto Rico, where from our Convent on the grounds of St. Luke's Hospital the Sisters go out to work in two parishes of the city — St. Mary's and Holy Trinity — at the latter directing the parish day school, and also maintaining the Episcopal Center for Boys, St. Michael's House, through which they reach and minister to many needy people from the very poor districts of the city; work in Sendai, Japan, where the Sisters conduct St. Christopher's Kindergarten and the Aoba Training School for Women Church Workers; St. Mary's Memorial Home for Church-women 65 years and over, on the grounds of the Mother House.

From the foregoing paragraphs it will be seen that our work is varied; hence many different types

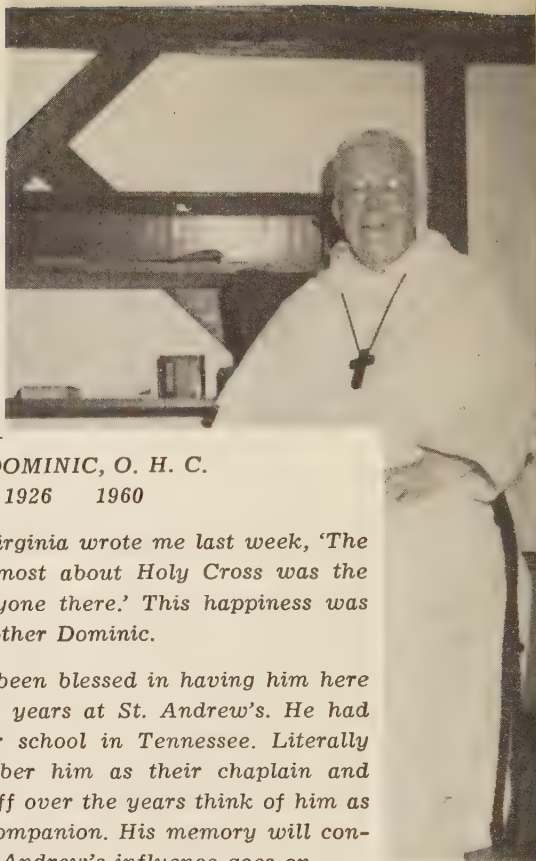
training and skills may be used in the work God has given us to do. The doors of our Community are open to the people with whom we work, and we have Chinese, Negro and Hawaiian professed Sisters; and please God, may yet have Japanese Sisters, too.

There is a marked contrast between our life as Religious with its stability, its following of the same pattern year after year, and our external work which necessarily changes much over the years. In these we must be adaptable to changing needs, new methods, to keeping abreast of the times. Even before the death of our Mother Foundress, in the summer of 1928, radical changes were being made in Bethany Home. She accepted the then new 'cottage system' idea and helped plan the building program which produced six cottages and a fine school building for 'Bethany Home Village,' converted the first Bethany Home building into a 'temporary' Convent (which has served us ever since!); and, crowning achievement, gave us our lovely stone Chapel of the Transfiguration. The cottages were ready for occupancy and blessed in December, 1927, but the Chapel she did not live to see. Today yet another change has taken place in this our dearest work, now no longer Bethany Home but Bethany School for Girls, for boarders and day pupils. The present trend in child care is away from institutional homes for children in favor of foster homes, but the need for Church boarding and day schools is very great, and we are trying to change our emphasis here to meet that need.

Since 1944 we have published



'The Transfiguration Quarterly' chiefly for the benefit of our Associates, although many of our subscribers are not Associates. The Community has been blessed in its Associates who have greatly increased in numbers in recent years. Much of the increase has been due to our work in California, but the increase in our own Diocese has been noteworthy. Providing Sisters to speak on the Religious Life, or to conduct Quiet Days, or Vacation Church Schools, has become a part of our work, and a goodly number of these calls come from our own Diocese. No longer is it only Bethany Home that is known; the Sisters are known and what they stand for. It has become a problem to accommodate all who wish to come to our retreats. So we feel, with deep thankfulness to God, that our witness to the Catholic faith is bearing fruit in a Diocese which fifty odd years ago was much isolated from such influence, and that such was God's will in calling our Community into being and establishing it here in Southern Ohio.



BROTHER DOMINIC, O. H. C.

1884 1926 1960

A RECENT guest from Virginia wrote me last week, 'The thing that struck me most about Holy Cross was the obvious happiness of everyone there.' This happiness was certainly epitomized in Brother Dominic.

The Mother House has been blessed in having him here this past year, after thirty years at St. Andrew's. He had become a tradition at our school in Tennessee. Literally thousands of boys remember him as their chaplain and friend. The faculty and staff over the years think of him as their confidant and jolly companion. His memory will continue to live as long as St. Andrew's influence goes on.

Those of us in the Order who knew and loved him were constantly conscious of the real source of Brother's happy personality. Although he was naturally a person of buoyant spirits, he had through the years as a Religious consecrated that talent and radiated the joy of the Christian life. His simple and deep devotion to our Lord, his strictness in the observance of the Rule, and his outgoing love for all of God's creation made him a shining example of a happy monk.

He entered into rest on June 22, the day before his 76th birthday. Let us continue to pray for him, as we know he prays for us.

FRANKLY present myself as a Christian missionary in the field of although words are hardly the y to win converts to a medium which is purely visual. Yet I hope to lite the mind and heart to enter the rld of the eye, both the inner and er eye, and come to a realization the power contained in this potent a of human expression.

The ideas I express are born out of te a number of years of experi- ce. These thoughts are involved h my life as a Christian, a sculptor d a layman. They are addressed to priest, the architect, the layman d of course, the Christian of all suits.

n our society the artist is often ked upon as a phenomenon or dity who thinks and lives in a rld apart from the common run of e. He is expected to baffle, excite d entertain but not to bother the ad beyond this. In a sense he is sidered to be a bit of a clown to e factual world. But even though s is the romantic notion of the ist, (which by the way some artists tivate) he really is a deeply dedi- ed and aware person. He is not rful of life and lives it according the inner dictates of his being. His ger is on the pulse of his time and struggles to express the inner agings of the human spirit. He is e great recorder of history and is th a prophet and victim of his ne. We therefore look to art as one the great symbols of an age.

In many areas of our lives today s symbol is a frightening one. The t reflects the machine as master, e acceptance of the bolshevistic inciples, and a posturing attitude.

This is much of our world today but in juxtaposition to this is another world of eternal values and spiritual need which I am interested in discussing here.

Where does Christianity stand when we view a cross section of art today? What will ages to come think of its position in the society of our time? This is a very important question, one I think that should be scrutinized with spiritual honesty. If we do so we might find that much of the art in the church is a shocking commentary on the vitality of Christianity today. Can we really judge Christianity through her art? We most decidedly can if ages past are any criterion. As an example, we know that art was at a very low ebb at the time of the Reformation. Specifically, sculpture was symptomatic of this sickness and was looked


janet de coux

CHRISTIAN ART

upon by the reformers with great suspicion.

What is the status of sculpture today in our own church? It is still under the cloud of suspicion after 400 years, is it not? It has never been re-evaluated and reinstated in the context of an enlightened Christian viewpoint. We have never even had the conviction to deny it completely but have let it linger on in a half petrified and almost completely paralyzed state which has become synonymous with a kind of tradition, merely because it is habitual. We might well ask ourselves, where did sculpture stand in the great Gothic age and what is our opinion of Christian vitality in the world at that time?

As sculpture is my main concern in Christian art I shall try to explain what are to me some of the basic characteristics of this medium. Sculpture is an art of substance, materials of the earth. These materials — stone, wood, and metal must be so fashioned and used that the unique character of each material is expressed. Strangely, the material itself has a spiritual quality, a personality which is part of the form that the final expression will take. As an example, the Egyptians who worked almost exclusively in granite and hard stones brought forth an art silent, rigid, and dynamically expressive of a potential life belonging to eternity. This material brought to man's hand a means of expressing through its nature something of deep significance. When the sculptor loses this sense of his material his expression is greatly weakened. The painted plaster statue is a witness to this form of decadence.



The techniques of sculpture are many and varied even though the medium is rather rigid and limited. This limitation, which is abstract in character, is another of the great spiritual factors in the form the expression will take. It is, because of this abstract character, severe in its demand and requires a gathering together and reducing to an essence the elements of truth. Painting is in comparison flexible and has at its command many ways of attracting and pleasing the eye. Sculpture requires a living with to understand the unique quality of its life. I think I may best explain what I mean through its relation to Christian thought.

Christian art may only range within narrow limits of a minute portion of history. Again the limits impose a severe demand and create a necessity for a search of the essentials of truth. The life of our Lord fraught with the deepest spiritual meaning, can never possibly be represented by the merely illustrative. Each moment reaches into the core of the Godhead, and often by oblique and hidden-means reveals the great truths of life and eternity. One must measure as best one can the depth and height of the spirit through these mighty acts and try to reflect them back in the essence of their relation to God. This distillation is the very nature of the sculptural medium and has always marked it plainly for an important role in Christian art.

Sculpture has always been in a great degree dependent on architecture and here it functions at its best. The present tendency in all contemporary architecture is to delete many forms of art. May I say that I

feel this is due to a lack of understanding as to where and how it might be used. I think it is hardly necessary to point out the ways that sculpture might be used in relation to the church. Some which are not so often thought of are in the design of altar, baptismal fonts, and other furnishings.

My own experience in working with the church seems to have demanded an over-all concept of the environment where sculpture is to be placed. For this reason I find that I have become increasingly concerned with the arrangement of the church and with the cohesion of the various furnishings. The details are so interdependent and it is vital to create a sense of oneness throughout the church. This sense of oneness must be directed toward the most lucid and vital liturgical symbolism. It must clearly demonstrate the movements of the Divine Drama.

We have, in our church, long labored within the traditions set up in the Victorian era. This tradition was patterned after the great medieval period whose traditions had sprung from profound causes. The difference in the Victorian adaptation was that whereas the medieval arrangements had sprung from symbols of worship, the Victorian arrangements became symbols in themselves. An example of this are the three steps under the altar representing the Trinity.

The time between the medieval period and the Victorian period was one of change and experimentation, with the needs of the liturgy always foremost in the considerations. The sudden shift into a static form of arrangement tended to enslave the

liturgy and paralyze any initiative on the part of those in our church who might have made a creative contribution. Indeed these symbols invented during the 19th century are thought by many to be irrevocable. It is, however, encouraging to see in many areas of our church an ever-increasing awareness that we must think not only after the law but after the spirit.

I should like to say finally that change for its own sake is certainly not the solution to our needs. Often change is confused with improvement, and improvement as an end in itself. In our search for eternal values whatever change takes place is a graph of the constant struggle to speak with God and of God. There is a great tradition that binds us one to the other. Let us look deeply into the meanings of our tradition. This is what St. Paul has said, 'According to the grace of God which is given to me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.'

Be it in architecture, sculpture, painting, music or the drama of the liturgy, this is the answer to the movement of our spirits as Christians. This is our tradition. The artists who are outside of this tradition must be invited to apply their art to the causes of Christianity. Through their efforts to think about and to feel the Christian principle they can often be converted into becoming a powerful witness for our Lord Jesus Christ. The artists of our time are creating out of the center of their being as they have always done. The center shifts from age to age. Should not this center be in Christ?

NEW LIFE IN CHRIST

By a Novice, O.H.C.

OW the heart and mind of faith are dazzled by the testimony of the Lord to Himself: I AM THE RESURRECTION AND THE LIFE. It is beyond the wildest dreams and hopes of natural man that one should rise from the dead, but this is Christ's witness to Himself. When He spoke these words to Mary and Martha beside the grave of Lazarus we know that they were meant not simply for their consolation in their hour of grief, but that they belong to us too who claim Him as Lord and God. His testimony means that nothing can ever separate us from the Love which came down to us at Bethlehem, which rendered itself upon the Cross and which is in glory over the world with the dawn of Easter. And, as a corollary, it means that we, for our part, ought to engage ourselves to cleave to Him, to live in Him that new life of Grace and Glory which is the gift of the Father in One.

There is much that one could say about life in the Risen Christ; however, in this short article we shall limit ourselves to one or two comments, and perhaps a conclusion.

The proclamation of the Resurrection and its consequences for the living Christian life strikes us with a new freshness as we return to its sources in the New Testament. Contrary to much conventional thinking about preaching we discover that it is primarily concerned with the living of "souls". The Gospel is concerned with much more than this. The heart of its message is that the Resurrection Life here and in the future to come is concerned with the

raising of the whole man, body, mind, and soul with every facet of the historical, moral, social and spiritual existence to newness of life in God in Christ. It has nothing to do with the evolution of the species into a higher form of natural life, nor is it directly concerned with the doctrine of the immortality of the soul as that is popularly held. The Resurrection Life is the life of those who in faith are baptized into the Death and Resurrection of Jesus, and who stand by virtue of Christ's victory in relation to the Father as His sons. It is the life of the sons of God, as deeply and creatively human as God created man to be, but it is still more than this for it is a life under Grace, tending through the joys and agonies of maturing to fullness of stature in the likeness of the perfect and only begotten Son, Jesus Christ. The Resurrection Life gathers into Christ, and in Him is caught up into the Life of God, all that is lovely, all that is good, all that is pure, all that bears the stamp of authentic human existence, all that savours of virtue, praise and good report in the created and redeemed life of man. No wonder that this is the very heart of the Gospel. No wonder it is man's measure of hope for himself and for his world. We do not walk through life or through the groves of Heaven as disembodied spirits, as ghosts of Karma who have left their humanity behind. We rise from the waters of Baptism into the Resurrection Life of the Proper Man who is the Lord of the new creation.

The note of the new creation in the Resurrection Life of Jesus is Joy. This joy is neither a cheap or vague hedonism bought at the price of self-indulgence, nor is it a false optimism based upon an unrealistic view of human nature. It knows about sin and takes it seriously. It has some experience of wrath. It knows too about the Cross and costly Grace. This joy exists in the new man even while it holds in knowledge the experience and consequence of sin, wrath and salvation through the Cross. It exists because it is the benediction of the triumphant Christ to the heart of faith. The triumph of Jesus fills our hearts with joy because it speaks to and satisfies our deepest longings for a life that is both fully human and at the same time so perfected and ennobled by God's Grace that it may hereafter enjoy endless beatitude with Him in Heaven.

It is not surprising that the outward and visible expression of this joy for the first Christians (who were for the most part adults) was the baptismal garment of white cloth with which they were ceremonially clothed on coming up out of the waters of the second birth. It was for them a wonderful sign that the old man had died in Christ, that fullness of real human life had been restored to them in measure pressed down and running over, and that all things were indeed being made new to the eyes of faith and hope and love.

To live the new life in Christ is to be filled with joyful confidence and hope that in God's loving purpose for us our mortality shall put on that immortality which belongs to our Incarnate and Ascended Lord, the First of many brethren, and to us who live and die in the Lord.

SAGADA

1. ACCIDENTAL BEGINNINGS

By Clifford Nobes

The same concern which leads a man to recommend a rather tasty dessert to a casual stranger with whom he shares the table in the dining car is, basically, what has led to the expansion of the Christian Church over the whole of our globe. For, however cynical we may sometimes seem to be, we do really love our fellow men. Usually, we love them enough to want them to enjoy that which has delighted us. Whether it be a pie or a religion which has brought us satisfaction, then, we advertize it to others. More than any other approach to God which humankind has

ever employed, Christianity has stirred men to such heights that they have wanted others to know Christ too. It has always been a missionary religion.

But in carrying on these missionary labors, it must be admitted that accidents of geography, of politics, of meteorology and of economics have more often determined the scene of the evangelical work than has calculated reasoning. St. Patrick's ship was wrecked. Thus was born the mission to the Irish. How long the people of Ireland might have waited for the annunciation of the Gospel had the

p sailed on safely, we can never
now.

Likewise, it just happened that in
the Spring of 1898, Commodore
George Dewey was on patrol duty
along the south China Coast. Spain
and the United States fell into a state
of war. The cable spluttered its stac-
cato message to the Commodore and
he reached for his charts to see
whether there might be some way in
which he could contribute to the war
effort. How disappointing it must
have been at first to men trained to
fight to think that they were half a
world away from the enemy! But
they spotted on their charts the
crawling archipelago called Las
Filipinas, and they found they
were not at all distant from the pos-
sibility of a good scrap.

Accordingly, Commodore Dewey
steamed south. On May 1, 1898, by
the very audacity of his approach to
Manila, the capital city of this tropi-
cal Island Empire, he defeated the
surprised Spaniards. The United
States, heir to this steaming col-
lection of islands, and was immedi-
ately transformed into an Imperial
power.

The course of history was irrevoc-
ably changed. We may think at first
it was only a fortuitous accident, but
truly God has demonstrated over
and over again that He uses trivial
events to carry out his foreordained
purposes. Millions of Christians who
had known nothing but a formal and
debased Papal Catholicism were now
to be introduced to Christianity of a
different sort and to a political and
social way of life which would alter
their history forevermore. For the
first time, they were to find out about
the world that lay beyond the seas.

The Spanish hierarchy had toler-
ated no free religious inquiry or
practice in the Philippines. On the
rare occasions that Anglican priests,
attached as chaplains to the British
fleet, had visited Manila, they had
been forbidden to wear the guise of a
priest or to hold any services on
shore. Shortly before Dewey had won
his victory, the British consul general
had been given grudging permission
to import an English clergyman to
officiate at the marriage of his
daughter, but severe restrictions had
been set about the service so that the
natives of the Philippines would not
be contaminated by the heretical
ceremony.

With the coming of Commodore
Dewey and the subsequent invasion
of the Island of Luzon by American
ground troops, all of this was
changed. In the American Army of
Occupation there was a chaplain C.
C. Pierce. He naturally conducted
religious services for his fellow
soldiers and he soon found he needed
help to minister effectively to his
troops. A contingent of Brotherhood
of St. Andrew members arrived to
help Chaplain Pierce. The pious
Protestant President in Washington,
William McKinley, let it be known
that Christian workers of any and all
faiths would be given a glad wel-
come in the Islands, and the flood-
gates were opened. Protestants of
any and every breed regarded
emigration to this domain as a
Heaven-sent opportunity to enlighten
the benighted native Catholics who
had spent four long centuries in
ignorance of the truth.

Even before it became apparent
that the United States intended to re-

main in the Philippines, the Filipino leaders, rejoicing that the Spanish yoke had been lifted, invited Chaplain Pierce to extend his ministrations to Filipinos, and on Christmas Day in 1898, Anglican services were held in Manila for both Americans and Filipinos. When the United States acquired the island by the treaty of peace with Spain, civil officers, school teachers, traders, and folk of all sorts embarked for this Oriental outpost. To minister to them became the responsibility of the Church.

Oversight of this work was given in 1899 to the Rt. Rev. Frederick Graves, Bishop of Shanghai. However, he knew that he, while based in Shanghai, could never do the job satisfactorily, so he asked to be relieved of the responsibility. In the General Convention of 1901, a quiet, scholarly, saintly young priest, schooled in holiness in the American house of the Cowley Fathers, was elected first Bishop of the newly organized Philippine Missionary District. He was the Rev. Charles Henry Brent, of blessed memory, who before his death in 1927 at Lausanne, Switzerland, was to become known through all the Christian world as the most articulate proponent and prophet of brotherly cooperation in a divided Christendom.

Initially, Bishop Brent had no confidence in his own strength. In later years he wrote "Never was a more callow and unprepared Bishop flung into a difficult situation. I knew nothing of Spanish, I had a violent distaste for working in a Roman Catholic country, and I was singularly innocent of many important things germane to the situation. However,

certain duties shone out plainly. I felt that our first responsibility was for the American and English population. The ease with which the white man deteriorates east of Suez cannot be exaggerated. Then I knew that among the considerable pagan and Mohammedan peoples of the Island there was ample room for evangelizing efforts, which proved to be so beyond my expectations."

This young Bishop had to make a momentous decision within a few months of his arrival. Political unrest was accompanied by religious upheaval in the Philippines. While Filipino soldiers under Emilio Aguinaldo were leading the American troops a merry chase through the tropical jungles, the same desire for freedom from foreign restraint had led the Rev. Gregorio Aglipay, a Filipino priest, to raise the banner of revolt in the Roman Church. For some years there had been discontent amongst Filipino priests because the Spanish hierarchy had never permitted higher offices to go to the native born clergy.

Aglipay rallied more than two million Roman laypeople to his cause with scores of priests, but no bishop joined the rebellion. Aglipay sought out Bishop Brent and offered to him the loyalty of this enormous communicant list, (which, at that time outnumbered the entire membership of the Episcopal Church in the United States). The condition was that Aglipay should be consecrated Bishop within the Anglican succession to exercise jurisdiction over his Filipino followers.

It must have been a tempting offer. However, the wisdom of Charles Brent was shown when he observed

at this rebellious group was founded on dissidence and he did not think it was a sturdy or worthy foundation for a Church. (Aglipay subsequently sought orders from orthodox bishops in Japan, and then gave up his quest and settled by simply arrogating to himself the title "Supreme Archbishop." Nearly fifty years later, as we shall see, another Anglican Bishop carried on the negotiations which gave a valid episcopate to the Philippine Independent Catholic Church.)

In the meanwhile, as Bishop Brent had envisioned, there was much to be done by our Church amongst the American and British inhabitants of the Philippines. Work remained to be done, as well, amongst the Chinese of Manila, the Mohammedan Filipinos of the South, and the pagan Igorots of the North. The Bishop was concerned lest the hundreds of thousands of pagans of the North should be dragged from their primitive culture into the twentieth century with all its evils without faith in Almighty God. "The American nation," he wrote, "was responsible for dragging the Igorot into the market place of the world. The American Church, I argued, ipso facto, became responsible for giving them the equipment of manhood and Romanhood."

The Roman padres had paid little attention to the fierce headhunting tribes of Northern Luzon. In the minds of the natives, the Spanish priests were too closely associated with the government, which they feared and despised, to be able to do an effective piece of missionary work.

However, in June of 1903, the Rev. Walter Clapp had started to work in Bontoc, the provincial capital, and the reception he received indicated to the Bishop that there would be a more cordial response for American missionaries than there had been for Spanish. Later that year an American government official, patrolling the Sagada region with ex-governor Balinag who was serving as an interpreter, stopped for the night in the village of Pide, a part of what is now Sagada. The two officials were amazed to find that these simple villagers, whom they had been forewarned to suspect as ferocious headhunters, gathered in a house for evening prayers, and used familiar Christian prayers in their devotions. Enquiry showed that they were keenly desirous of having a resident priest amongst them and this word went back to the Bishop in Manila.

The Bishop sent the Rev. John Armitage Staunton, Jr., to Sagada in July 1904. Father Staunton was a man of lofty vision. He had, with Bishop Brent's permission, been exploring the Islands for a site whereon to establish a model industrial Mission, and knowing now that there was a seed of Christianity in the highlands of Sagada, he eagerly accepted the Bishop's appointment to try his work there.

From the beginning he was determined that the Mission of St. Mary the Virgin should be fitted in every respect to the needs of the inhabitants of the region and should train them for a more satisfying life in the new culture which was soon to engulf them. Father Staunton had been an engineer before he studied for the

priesthood. He was not one to leave development to chance. He plotted every step of the way.

He dreamed that Sagada might become a Christian metropolis, against the background of a pagan culture. A Church there would be, of course, but also schools, technical shops for the training of skilled craftsmen, a hospital, and whatever else might be necessary to bring people from primitive barbarism into the twentieth century.

In these early years Father Staunton was ably assisted by Senor Jaime Masferre, a veteran of the Spanish army who had settled down in Sagada's fertile valley as a coffee planter. He imported Japanese stone-masons, carpenters, plumbers, and other skilled artisans to help him build up the physical plant.

As a teacher of religion, Father Staunton was shaped by his precise engineering training. There was no room for speculation in his religion. He believed and preached the Catholic Faith of the Prayer Book, and vested it in all the pageantry of Catholic ceremonial. He spoke, and that was that. Some might call him intolerant. He himself argued that it was his task to preach the truth and there was no point in presenting it to new converts as though it were not truth but only reasonable probability.

Father Staunton adhered to the theory that the most important task to be accomplished in planting a new religion and culture was to win the unquestioned loyalty of the converts. He therefore asked nothing more than acquiescence before baptizing his adult inquirers, for he planned to give to their children the rigorous catechetical training which would

ground them deeply in the Catholic Faith. Far better, he felt, to have everyone of the area favorably disposed to Christianity than to insist upon such strict orthodoxy in the first generation that only a fraction of them and of the second generation would be Christian.

It is a good thing that in the providence of God the Japanese invasion and the consequent period of trial for Christians did not come during the lifetime of his first generation converts.

The physical growth of the Mission of St. Mary the Virgin was phenomenal. It was a romantic notion which Father Staunton had, and it appealed to the people of America. They vicariously enjoyed the thrill of seeing quarries hewn out of hillsides where a few short years before head-hunters had lain in wait to ambush passersby of another village. They saw the adventure in the building of a sawmill with machinery which had to be carried over jungle trails, and through high pine forests, by porters who all the while kept a good grip on keen-edged headaxes, lest they be attacked by other headhunters like themselves. The incongruity of nearly naked Igorots manning a printing press turning out profusely illustrated folders and appeals for cash amused them. They responded generously to the calls he sent forth to build for primitive Igorots a highway into the twentieth century.

Father Staunton's dreams were great. His resources were never a match for them, however. He could baptize hundreds of pagans, but he did not have the teachers to make them into Christians. It must be confessed that with a few notable

ceptions, he really only succeeded in putting a Christian veneer over a pagan community. Perhaps he sought nothing more because he trusted that God would send men and women in due time who would find sincere disciples amongst the thousands of nominally inclined nominal members of the Mission.

But it was when a more realistic look at the way in which the flow of missionary money into Sagada was hampering the growth of missions elsewhere in the Philippines and in

fact throughout the world caused the National Council to legislate against this that Father Staunton resigned from his post and an era came to an end. This was in January, 1925, and from then on the Mission of St. Mary the Virgin entered a new phase of its life. No longer would the emphasis be placed upon rapid growth. Now the time had come to consolidate the gains previously made and to create a true Christian community in the highlands of these mountains of Luzon. (To Be Continued)



CODRINGTON COLLEGE

CODRINGTON College in the West Indian island of Barbados is the oldest theological college in the Anglican Communion. To tell its story, however briefly, requires some account of the life of its founder Christopher Codrington.

The Codringtons were a distinguished Gloucestershire family. Christopher's grandfather, who was an ardent royalist, left England for Barbados after the execution of Charles I and became a successful sugar planter. His son, who inherited the estates, after training for government service was appointed Captain General of the Leeward Islands in 1689. He sent his son Christopher to a school in England and after that to Christ Church, Oxford, where he graduated with such marked success that in 1691 he was elected Fellow of All Souls College. But not only did he excel intellectually; he was also, like his father, a good soldier and horseman. After James II had fled the country, he served in the army of William III as Captain of Foot Guards at the Siege of Namur.

In 1697 he was appointed to succeed his father as Captain General of the Leewards. Up to now his career had been one of outstanding promise and success, but this latest appointment marked a period of decline which ended in apparent failure and disgrace. He was constantly opposed and misrepresented in official quarters, the main reason being that he stood firm for justice towards the negro slaves and was

fearless in his condemnation of corruption and dishonesty in the civil services. 'While I have the honour of commanding here, justice shall be too powerful for wealth, the art, the avarice, and the insolence of any man whatsoever.' That is one recorded instance of his indignation when presiding in court. In the West Indian theatre of the war against France he failed to secure the Island of Guadeloupe through no fault of his own but because the reinforcements from the home base, which he had been promised, never came.

By this time his eyes were giving him trouble and his general health was undermined; so at his own request he was granted leave of absence. This gave his opponents the chance they were looking for. They petitioned the Crown for a new Governor and they were successful. Codrington accepted this decision without bitterness. 'I'll forgive them and turn monk,' was his answer. He retired to his birthplace in Barbados and took up again, as in his Oxford days, the life of a student. He devoted himself to philosophy and theology. It might have been a lonely life, for he never married, had it not been for the frequent visits of a neighbouring rector who shared his intellectual interests. But this last stage was not a long one, for he died at the early age of forty-two on Good Friday 1710, two hundred and fifty years ago.

On one of his furloughs he made known to the Archbishop of Canterbury and the Bishop of London his intention to found a college in the West Indies for the education of clergy who should minister to the negro slaves in respect of their needs both spiritual and medical. To

BY R. L.

WRATHALL, C. R.

lieve this purpose he left his sugar estates to the newly founded Society for the Propagation of the Gospel. It is interesting to note in passing how great is the debt which the peoples of these islands owe to two Anglican laymen: first to Christopher Codrington; and more than a century later, to William Wilberforce, whose years of struggle won the battle for the total abolition of slavery.) Codrington's plan was a college administered by 'a convenient number of Professors and Scholars, all of whom to be under the vows of poverty, chastity, and obedience,' — 'Apostolical men' as he called them. At that time there were no such 'Regular clergy' in the Church of England, nor had there been since the dissolution of the Monasteries under King Henry VIII. The revival of the Religious Life did not begin (in a permanent form) until halfway through the nineteenth century. 'The mills of God grind slowly.' It was not until 1955 that the Community of the Resurrection, Mirfield, was able to accept the joint invitation of the Archbishop and Bishops of the West Indies and the S.P.G. to staff the college on the lines which its founder had planned.

Within six years of his death the S.P.G. began to build the college near Codrington's old home, which became the Principal's Lodge. Most of the materials were transported by the Royal Navy. Within a few years of its completion it was almost totally destroyed by hurricane. After a long delay its restoration was put in hand, but as there were no young men at that time willing to offer themselves for the Sacred Ministry, the founder's design could not be carried into effect. Hence, in order

that the buildings should serve a suitable purpose, it was opened as a grammar school for boys. Such it remained for the next twenty years, until another and more violent hurricane reduced not only the college but nearly every building on the island to rubble. A second restoration (and another which had to be made many years later) followed the same general plan — three sides of a quadrangle, containing a fine library and students' rooms, a hall and a chapel which closely resembles the chapel of Worcester College, Oxford.

The outlook became more promising when the college was reopened a second time, for in 1824 Barbados became a diocese. With a bishop of its own, the life of the Church, including its educational work, was better planned. Hitherto these islands had been counted as overseas branches of the Diocese of London. In their small way they were in much the same position as the Church in America before the consecration of Bishop Seabury.

The first bishop of Barbados moved the grammar school to another site, though on the same estate. It is still one of the best known schools in these islands. That the bishop was justified in freeing the college buildings for the carrying out of the founder's plan was sufficiently proved by the application of eight young men to be prepared for Holy Orders, a number which grew within a few years to twenty-five. A further development was the affiliation of the college to the University of Durham. This was achieved by another bishop, Dr. Michinson, who afterwards became Master of Pembroke College, Oxford.

It might seem that the college had

suffered its full share of violence and misfortune, but that was not so; for as recently as 1926, from some cause unknown, it was burnt to the ground.

A speaker at one of the Cuddeston festivals is reported to have said that the college had been more noted for its Vices than for its Principals. Here at Codrington little has been recorded about its Vice-Principals, but of its Principals some have been quite outstanding. To mention four:

J. H. Pinder, Principal 1830-5, framed the course of studies in general accord with the founder's intentions. After his short time here he became the first principal of the newly founded college at Wells, Somerset.

In 1841 Richard Rawle, Wrangler and Fellow of Trinity College, Cambridge, abandoned an academic career of great promise to strengthen the foundations of this far from secure West Indian institution. First he had to contend with a party led by the Chief Justice, who threatened to appeal to the Court of Chancery to obtain the right to use the college endowments 'for the benefit of the sons of the gentry of Barbados,' a purpose quite different from that stated in the founder's will. Had not Rawle been victorious there would be no theological college here today. It also fell to him to organize more thoroughly the educational work of the island and to establish a teachers' training institute. He also inaugurated a mission to West Africa, as reparation for the injustice suffered by its people who had been transported to the West Indies as slaves. Then, after spending some years in Trinidad as that island's first bishop, he returned to Codrington for a second spell as Principal, without stipend, to rescue

it from bankruptcy due mainly to the failure of the sugar crops over a long period.

Another eminent Principal was Dr. Bindley (1890-1909), an outstanding scholar, the author of a well-known theological textbook called 'Ecumenical Documents,' which is still widely used. A fourth is Arthur Anstey (1911-18). During his time as Principal he founded Codrington High School for girls. He too became Bishop of Trinidad and in turn Archbishop of the West Indies.

A former distinguished member of the staff, though he was never principal, was Hurrell Froude, one of the early Tractarians. He called John Keble his fire and himself Keble's poker. He was here as long ago as 1834, in Pinder's time.

At the present time the College is full, the number of students exceeding that of any previous period. They are all intending to serve in one or other of the eight dioceses of the Anglican Church in the West Indies. During the Long Vacation the College is used for a summer school for clergy and layfolk, so it never stands idle for long. We welcome many visitors during the course of the year, our most distinguished one recently being the Princess Royal. A number come from the United States to whose generosity and interest we are greatly indebted.

There are six Brethren of the Resurrection on the lecturing staff, a Principal, a Vice-Principal and four others, who make their home in the old mansion which was the birthplace of the founder. It has been renamed after the first witness of the Resurrection, Priory of St. Mary Magdalene.



THE CANALINOS

Robert Erskine Campbell, O.H.C.

NOT TOO long ago some of us were walking through the old mission church in Santa Barbara, still used as a parish church by the Roman Catholic Franciscans, and were impressed by the paintings and other remains made by the native Indian converts a century or more ago. It came rather as an unexpected climax when we reached the burial vaults and spied a square marble slab announcing that there lay remains of Juan Justo, who died in May 1941, and by many supposed to be the last of the Canalinos, these coastal Indians were called by the Spanish missionaries. We are told that diseases brought in by the white people, small pox and tuberculosis for example, together with too much 'fire water,' and the heartless cruelty and greed of certain officials in the nineteen missions were vulgarized by the Mexican government in 1834, broke up the prosperous villages and scattered the inhabitants. Thus quickly was brought to an end the evangelizing work of the Padres. Add to these misadventures the wild influx of 'Yanquis' both before and after the gold rush of 1849 and the work of practical extermination seems to have been complete.

In the Santa Barbara Museum of Natural History it is interesting to find quite a comprehensive collection of models and artefacts of the three distinct periods of Indian occupation.

Whence these prehistoric inhabitants came is a riddle still unsolved, though many believe that they migrated from Asia, hopping the Aleutian Islands and then drifting on down the coast. We have heard of one tribe anyway in Lower California with a tradition that many, many moons ago their ancestors arrived on the back of a gigantic bird with white wings (a ship?) which then flew away and left them. It is possible of course that there had been migrations from the East or the South-east on the mainland, though this is scarcely probable because of the high Sierras and the frightful deserts which would have to be crossed.

One of the early Spanish explorers estimated that some fifteen thousand of these Indians lived in approximately forty villages along the seventy-five miles of the Santa Barbara Channel. That does not reckon with the islands, some thirty miles out to sea — Anacapa, Santa Cruz, Santa Rosa and San Miguel — where cemeteries and other remains indicate a fairly dense population. Of the Canalinos found here by the Spanish we fortunately have full and accurate descriptions from various of the mission Friars, who ever manifested a keen interest in the social and religious background of their converts. They are described as a seafaring folk, building quite skilfully twenty-foot canoes of lashed boards caulked with asphalt, of which there are several flowing exudations in the neighborhood. Villages clustered about marshes or quite near the water, with grass-thatched roofs not unlike an overgrown half orange. The women were treated with great respect, and always seem to have

worn fine clothes and many ornaments. Their needles, beautifully made, were of polished bone. Food was mainly from the sea or the marshes, though (as in Africa) kitchen gardens were worked by women and children. They were from all accounts a peaceful people, and quite musical, for the early Padres had very little trouble teaching them to sing, and, since there was no organ, to play harmonies with drums and flutes for Mass,

It has been estimated, for there are no written records of any sort, that before the establishment of the Canalinos proper, there had lived groups of 'Hunting People' in this area. From the skeletons and other fragmentary remains they seem to have been mongoloids, and to have roamed the high mountains for deer and bear meat, as well as the sea shore for pismo clams and sea lions. Plenty of bones are unearthed at the sites of their kitchen middens. Their villages, always on high ground, numbered up to a hundred huts, and (again like certain peoples we know in Africa) they buried their dead by breaking the legs of the corpse, wrapping it up in a compact bundle, and laying it to rest so. Perhaps their outstanding characteristic was the fastening of sharp flints to their spears and arrows with asphalt. It is but a guess, but it is thought that they dominated the scene for about a thousand years, beginning approximately with the opening of the Christian era.

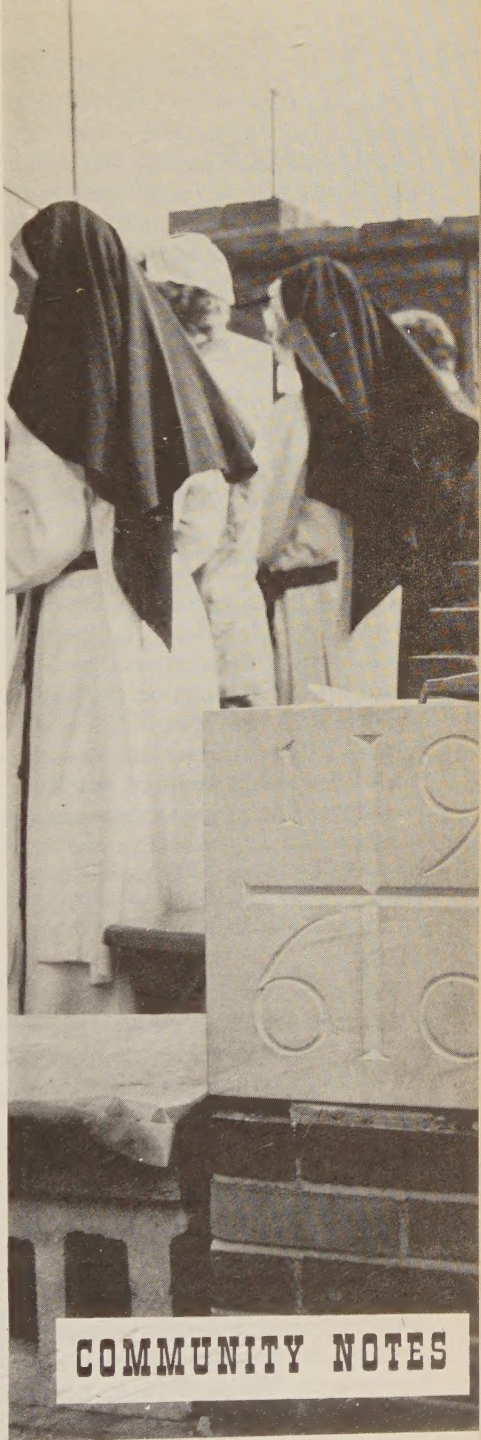
Then, going back still further, we have what have been named the 'Ancient Ones,' who simply disappear about two thousand years ago. Who they were, whence they came or where

they went is anyone's guess. All that we can learn of them must be drawn from scanty archeological remains. Traces of their villages can be seen, still are found only deep in the forests, and from these they are sometimes called the 'Oak Grove Men.' Dating from before the bronze age in Europe, they ground acorns for meal with crude stone implements, a sort of mortar and pestle which seem to have been broken when the owner died and then laid on his grave. Mortars were sometimes cavities in the solid rock, easily recognizable today. Fact is, some of their villages have been spotted by this cue. On the grounds of St. Mary's Retreat House, operated by the Holy Nativity Sisters, some of these grinding implements have been found. Judging from skeletons found, they were mongoloids also, heavy set, physically, and seemingly of a very low mentality. It is a brief story to tell of tens of thousands of people, but it is about all that the existing discoveries will permit.

The Spanish Padres always insisted on bringing their neophytes to live in the Christian villages near the church. This policy had distinct advantages for it enabled the Fathers to keep a watchful check on their charges, and also it was possible to organize manual training and industrial classes for both men and women right on the spot. They could also hold classes for religious instruction regularly. The missionaries were too busy to weaken their forces by making long trips afield. To us now it brings a smile when we study the first altars used here in the Santa Barbara Mission. It is a good piece of woodwork and made by native craftsmen,

with several mirrors fastened to the
 tabernacle, so that the celebrant
 could keep an eye on the behavior of
 the congregation during the Mass.
 Speaking of the Indians all being
 killed in or very near the mission
 church, we have heard of one heart-
 rending tale about this. It is of one
 Ana Caria, known as the 'Lost
 woman of San Nicolas Island.' San
 Nicolas is one barren, storm-swept
 island of rock far out to sea. The Padres
 in 1835 sent out a ship to bring the
 few inhabitants to the mainland; and
 just as sailing time arrived one
 day a man discovered that her little son
 was not there. Go back to the shore
 she must, and while she was hunting
 for her child a sudden squall drove
 the ship away. Several efforts were
 made to rescue the woman, but
 the stormy seas forbade any attempt to
 succeed. Not until 1853 did a Captain
 ever try again, and this time was
 able to rescue her. As may be
 imagined, she looked more like a
 scarecrow than a human being. Her
 husband was apparently dead, she herself
 had passed away not long after she was
 brought to Santa Barbara, but not
 before being baptized by the beloved
 Father Rubio at the old mission.
 Robinson Crusoe had an easy life
 when compared with hers.

The temptation to moralize on all
 this is strong, but perhaps that may
 well be left to the reader. Whole
 books have been written about these
 tragedies. Our part will be to thank
 God that some of them anyway were
 brought from heathen darkness to
 the understanding of the Christian
 Gospel. Our lasting regret is that they
 are unable to withstand the contact
 with those of another race and back-
 ground.



COMMUNITY NOTES

EVER since the first Valley Forge Conference at Wayne, Pennsylvania, over twenty-five years ago, one or two members of the Order have served on its staff each year. Br. Charles and Fr. Smith were this year's team. Fr. Smith was also Chaplain at the Wading River Conference in the Diocese of Long Island. Fr. Packard conducted a Retreat at Adelynrood.

Several Professed and Junior Professed, and the whole Novitiate took part in the Diocesan Day of Witness described below in the St. Helena Notes.

Bolahun

In June Fr. Gill arrived back at the Mission after his furlough. On his way out he visited England and the continent, including the Oberammergau Passion Play. At Monrovia he met and escorted to the Mission four volunteers who had flown out from New York. This is the largest number of workers to arrive at the same time since Fr. Whittemore brought out the Holy Name Sisters in 1931. The new members of the staff will be most welcome.

Mr. and Mrs. Richard Glidden come from Klamath Falls, Oregon. He has just completed graduation requirements at Oregon State, and in addition to teaching the science courses in the high school, hopes to find time to apply what he has learned about scientific agriculture and animal husbandry. Mrs. Glidden was a technician at the Albany hospital.

Mr. George Whitman Ladd got his bachelor's degree at Oberlin and his master's at Wisconsin. He has been teaching at Wilson College, Chambersburg, Penna. He will relieve Fr.

Atkinson of the French courses, as well as teaching his major subject English.

Mr. Eliot Scull has come only for the summer. He is making the investment of money and time to find out whether he wishes to be a medical missionary. St. Joseph's Hospital will give the Harvard Sophomore a good idea of what that calling is like.

Mount Calvary

Fr. Baldwin spent June at St. Dorothy's Rest, a Camp and Conference Center run by the Community of the Transfiguration, as Chaplain of their summer camps.

Bp. Campbell held a confirmation at Holy Trinity, Alhambra, California, and preached on Whitsunday at the fiftieth anniversary of the founding of the parish.

Fr. Tiedemann conducted a week-end Retreat at Bloy House, the Retreat and Conference Center of the Diocese of Los Angeles.

Order of St. Helena

'Dearly beloved in the Lord, we are gathered together here to lay the Cornerstone of a building which we humbly trust may in due time be consecrated as a House of God.' With these words spoken by the Father Superior, the service for the laying of the cornerstone of our new Convent Chapel began on June 24 at 4:00 p.m. The inscription on the stone is 'Quam Dilecta Tabernacula Tua.' (How amiable are thy dwellings, Ps. 84.) The service was simple yet full of joy and thanksgiving, and we were happy to have a good number of friends including many religious with us to celebrate this milestone in our history. The festive spirit was everywhere.

enced by our talented brethren of the Holy Cross novitiate who sang Bernard's motet, 'Non nobis Domine,' before the close of the service. A 'not high but festal' tea put the finishing touch on the momentous day.

The laying of the cornerstone was the climax of a full and heartily enjoyed month. It all began on June when Sister Rachel took the novitiate to the Cloisters on a religious expedition. Sister Mary Florence left Newburgh on June 10th for three weeks of children's missions in Augusta and Savannah in the Diocese of Georgia. On Corpus Christi, eleven of us and five of our guests went to Holy Cross for the Solemn Mass and procession. Two days later, eight Sisters went to New York City for the Diocesan Day of Witness. The Sisters marched with other religious in the

parade of parishes and diocesan organization which processed from the Church of St. Edward the Martyr to the Cathedral of St. John the Divine witnessing for Christ and His Church in the heart of the city.

At the daily meeting of Chapter on June 13, the Father Superior announced his decision to establish in the near future a Subordinate House of the Order in the Diocese of Georgia. All the Sisters are very pleased that we are able thus to extend the sphere of our work, and our hearts, minds and prayers are full of our third foundation. We are constantly surrounded with evidence of God's spiritual and temporal care for us, and we are grateful that we are able daily to give Him thanks in the Holy Eucharist, the perfect thanksgiving.

AUGUST APPOINTMENTS

- August**
 1-8 Holy Cross Long Retreat and Chapter, (No guests at West Park.)
 1-12 Br. Michael. Alhambra, Cal., Holy Trinity. Vacation School.
 9-31 Fr. Harris. Valhalla, N. Y., St.-Mary's-in-the-Field School. Supply.
 12-22 Fr. Packard. Diocese of Central America. Retreats and Conferences.
 19-29 St. Helena Long Retreat and Chapter. (No guests at Newburgh.)
 21-31 Br. Francis. Wooster School, Danbury, Conn., New York Youth Conferences.
 22-31 Br. Michael. Santa Barbara, Cal., Trinity. Vacation School.
 28-31 Fr. Smith and Br. John. South Boston, Mass. Conference.

RETREATS AT HOLY CROSS MONASTERY

G. and C.C.L. Retreat
 September 2 - 4

Seminarists' Retreat
 September 19 - 23

Priests' Retreats
 September 12 - 16
 •
 September 26 - 30

For reservations write
 The Guestmaster
 Holy Cross Monastery
 West Park, N. Y.

An Ordo of Worship and Intercession August-September 1960

- Aug. 16 *Tuesday* G Mass of Trinity ix — for our country
- 17 *Wednesday* G as on August 16 — for the faithful departed
- 18 St. Helena W Double W gl — for the Order of St. Helena
- 19 *Friday* G as on August 16 — for the Oblates of Mt. Calvary
- 20 St. Bernard AbD Double W gl cr — for clergy and seminarists
- 21 10th Sunday after Trinity Double G gl col 2) St. Jane Frances Chantal W cr pref of Trinity — for the Episcopal Church
- 22 *Monday* G Mass of Trinity x — for the Seminarists Associate
- 23 *Tuesday* G as on August 22 — for Christian education
- 24 St. Bartholomew Ap Double II Cl gl cr pref of Apostles — for St. Andrew's
- 25 St. Louis KC Double W gl — for Kent School
- 26 *Friday* G as on August 22 — for the Confraternity of the Christian Life
- 27 *Of St. Mary* Simple W gl pref BVM (Veneration) — for the Holy Cross Press
- 28 11th Sunday after Trinity Double G gl col 2) St. Augustine BCD pref of Trinity — for the reunion of Christendom
- 29 Beheading of St. John Baptist Gr Double R gl — for Mount Calvary
- 30 *Tuesday* G Mass of Trinity xi — for the Novitiate of the Order
- 31 St. Aidan BC Double W gl — for the Anglican Communion
- Sept. 1 St. Giles Ab Simple W gl — for the strengthening of the Religious Life
- 2 St. Stephen of Hungary KC Simple W gl — for world peace
- 3 *Of St. Mary* Simple W as on August 27 — for all bishops
- 4 12th Sunday after Trinity Double G gl cr pref of Trinity — for the Priests' Associate
- 5 *Monday* G Mass of Trinity xii — for social justice
- 6 *Tuesday* G as on September 5 — for family life
- 7 *Wednesday* G as on September 5 — for the sick
- 8 Nativity BVM Double II Cl gl cr pref BVM — for the Novitiate of St. Helena
- 9 St. Peter Claver C Double W gl — for the Liberian Mission
- 10 *Of St. Mary* Simple W as on August 27 — for the Companions of the Order
- 11 13th Sunday after Trinity Double G gl cr pref of Trinity — for Missionaries
- 12 *Monday* G Mass of Trinity xiii — for the increase of the ministry
- 13 *Tuesday* G as on September 12 — for the lay apostolate
- 14 Exaltation of the Holy Cross Double I Cl R gl cr pref of Passiontide — for the Order of the Holy Cross
- 15 Seven Sorrows BVM Double W gl seq cr pref BVM (Transfixion) — for the Confraternity of the Love of God
- 16 Edward Bouverie Pusey C Double W gl — for the divine bounty